

THE BURTHEN OF TYRE.

A Sermon Preach'd at *Pauls Crosse*,
By JOHN GRENT, then Fellow
of *New-Colledge* in Oxford.

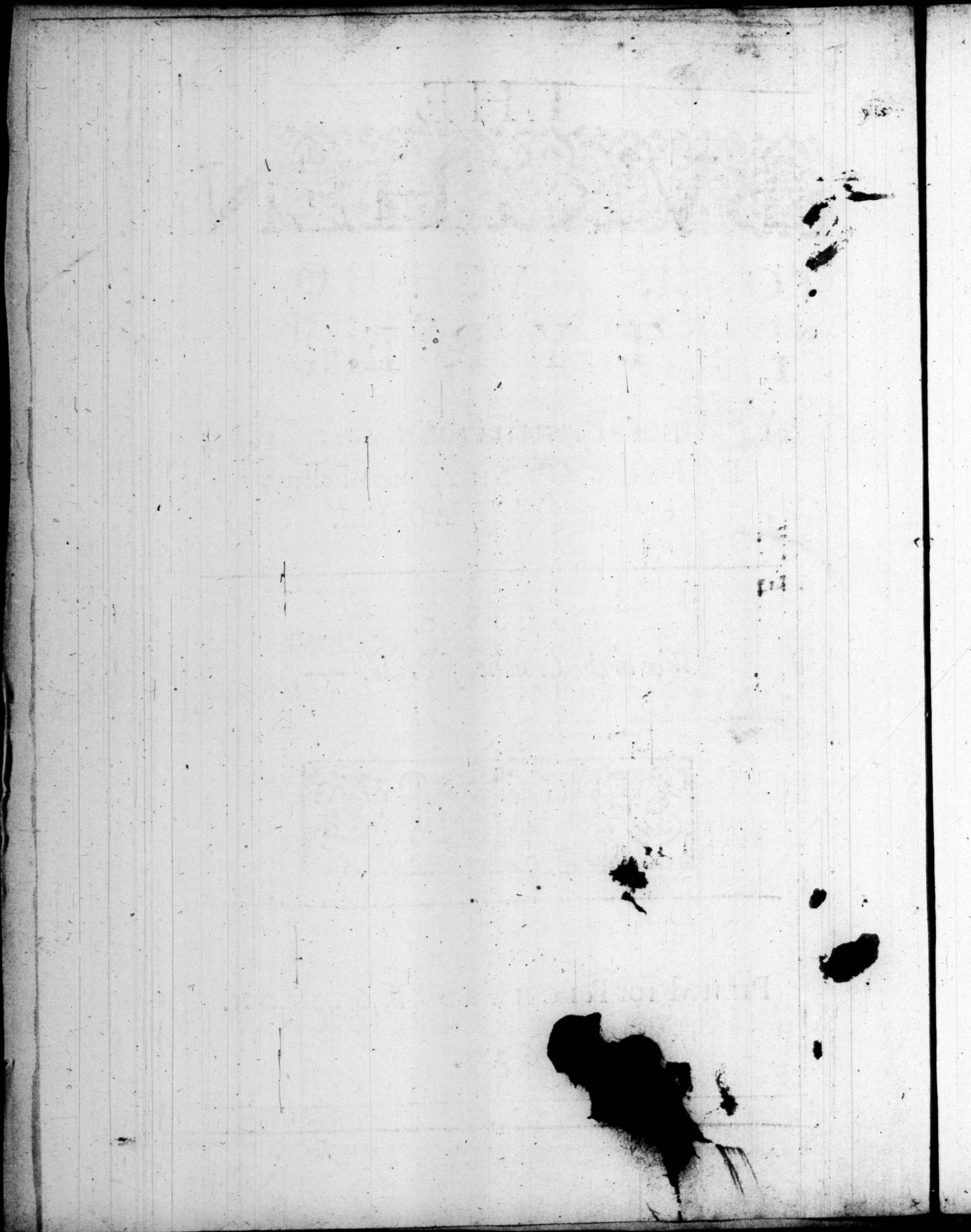
ISA I. 28. I.

Woe to the Crowne of Pride, —



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627.





TO HIS MVCH HO-
NOURED PATRON, SIR
THOMAS HOLT, Knight and Ba-
ronet, the comforts of *Grace* here,
and a Crowne of *glory*
hereafter.

SIR,



His discourse presu-
meth, now it aduentu-
reth the *Presse*, on the
Patronage it had, when
it passed the *Pen*. The Author of
it well knoweth, and euer will ac-
knowledge, his deepe engagements
for your many fauours: *one prin-*
cipall, (a comfort to your soule,
that conferr'd it, as to his, that re-
ceiu'd it,) the *faire*, and *free en-*
trance,

trance, to the exercise of his Ministry. VVhich one, and the rest, hee can no way answere, but by his Prayers to God, and hearty desires, for the encrease of all *happinesse*, and *honour*, to *you*, and *yours*; and this he will not cease to doe, while hee remembreth himselfe to be

Your much bounden,

JOHN GRENT.



THE BURTHEN of TYRE.

ISAIE 23. 7.8.9.

7. *Is this your ioyous Citie, whose Antiquitie is of ancient dayes? Her owne feete shall carry her a farre off to sojourne.*
8. *Who hath taken this counsell against Tyre, the crowning City, whose Merchants are Princes, whose Traffiquers are the Honorable of the earth?*
9. *The Lord of Hosts hath purposed it, to staine the pride of all glory, and to bring into contempt all the Honourable of the Earth.*



He sound of warre in a time of peace is like a showre of raine, when the Sunne shineth; mention of *Fcare* in the height of *faueur* as the cursings of Mount *Ebal* among the blessings of mount *Gerizim*. Best sute-able vnto these *Halcyonian* dayes would bee the

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Oliue leafe of peace in the Doves mouth, and to men lulld afleepe in *Securities* lapp welcome foft Pillowes fewen vnder their elbowes. But while *Mercy* is thus our *defire*, *Mifery* may be our *defert*; and when we looke for a *Barnabas*, a fon of confoiation, we may meete with a *Boanerges*, a fonne of Thunder. As we receiue good things at Gods hands, fo we muft euill; the acts of his *Iuftice* fhould no more discontent vs, then of his *Mercy*, for he is æqually glorified in them both: and therefore, if this be *the Burthen of Tyre*, for ought I know, theres no remedy, but *Tyre* muft beare it, *Tyre* muft beare it. *Is this your ioyous Citie, whose Antiquity is of ancient dayes? her owne feet fhall carry her a farre off to iourne, &c.*

Loc heere

1 *Tyres glory*, and

2 *Her Iudgement.*

Her glory lyeth

First, in her Antiquity, *which was of annient dayes.*

Secondly, in her prefent flourishing eftate, a *joyous Citie*, a *crowning City*, grac'd not onely with her owne, but alfo with Forraigne dignity, *Chapmen* as well as *Merchants*, her *Merchants* at home *Princes*, her *Chapmen* from abroad, *The honorable of the earth.*

Her *iudgement* is fet forth

First, by the forme and manner of it.

Secondly, by its caufes.

The forme and manner of it in thefe words,
Her owne feet fhall carry her a farre off to iourne,
Wherein three degrees:

The Burthen of Tyre.

3

- 1 Banishment, *she should be carried to sojourn.*
- 2 Pouertie, *her owne feet should carry her.*
- 3 Remotenesse of place, *a farre off.*

The causes of this iudgement are three.

- 1 The *efficient* cause.
- 2 The *impulsive* cause.
- 3 The *finall* cause.

First, the *efficient*, or Author of it, *The Lord of Hosts*: Hee tooke this counsell against Tyre; Hee it was that purposed it.

Secondly, the *impulsive*, or that that mooued him to it, *Pride and Glory.*

Thirdly, the *finall*, or ende wherefore he did it, *to staine the pride of that glory*, and then (a degree farther) *to bring into contempt all the Honorable of the earth.*

These branches, and in this order, (with Gods gracious assistance) implore my paines and your patience, and in the first place, the former part of Tyres glory, her *Antiquity*, which was (saith my Prophet) *of ancient dayes.*

So past the *Records of memory* was this Cities Original, that eitherlike, *Fame, - Caput inter nubila condit*, it seemes muffled and wrapt in the clouds, and you may as well find the head of *Nilus fountaine*, as of *Tyres foundation*; or els, you must needs make her one of the eldest daughters of the new World, euen the structure and worke of *Tyras*, *Iaphets* sonne. For whereas *Iosephus* seemeth to giue her birth but 240. yeeres before *Solomons Temple*, to wit, in *Gedeons* time, and *Iustin* only before the sacke of *Troy*, about *Iepthas* time, (both making *Sidon* the faire mother of *Tyre* a farre

Tyres glory.
1 Her Antiquity.

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farre fairer daughter) they are rather to be vnderstood of her reedifying and repaying, then of her first founding; for sure, her Antiquity was *of more ancient dayes*. But though it were, yet it ill became her proudly to vaunt of it, and thereupon to contemne her bordering neighbours; as it would ill beseme this Famous Citie vainely to brag of her Antiquitie, or of her Founder *Brute*, father of *Britany*, who (tis thought) in olde *Eli's* time, was King in *England*, before there was any King in *Israel*. Indeed *Antiquity*, in some mens eyes, carries a very faire shew, and like a *Perspectiue*, maketh the *object* seeme bigger then truly it is, hauing that to bragge off, they care for no more. If they can but say, *Tyre the ancient City Tyre. Rome the ancient City Rome*; they thinke, that must presently sweepe all away before it, as did *Kishon*, that ancient Riuer *Kishon*, *Iudg. 5. 21*. But in true iudgement, it little skils, how olde, how ancient a Citie is, rather how holy, how honest, how vpright, how iust, how pleasing to *God*, and how profitable to men. Therefore, as *Apollo* being demanded by the *Athenians*, which Religion was the best? Answered, the *ancientest*; and a second time, which was the *ancientest*? replied that that was best? So say I of Cities, which is the best? the *Ancientest*: Which is the *ancientest*? the best: For *antiquity*, is to be measured by *goodnesse*, not *goodnesse* by *antiquity*, else might you thinke well of the *Deuill*, he can plead age, *an olde Serpent, a Lier from the beginning*. Tis true, very ancient was *Tyre*, and long was

was it, ere she came to the height of her glory; but here was her misery, her sinne grew vp as fast as her selfe; she was no elder in age, then in euill: and therefore, the longer shee had seiled, with *Moab*, on the lees of wickednesse, the more need to be powred out from vessell to vessell; the longer the blade of her iniquitie had beene growing, the riper, and the readier to bee cut downe with the sickle of vengeance. The haruest of whose *Woe*, when our Prophet foresawe, he laughs and scoffes at her, by way of derision, *Is this your ioyous City?* (not so much wondring at her ruine, or pitying her misery, as indeed insulting ouer her calamity, and vpbayding her pride, the cause of her fall) *Is this your tryumphing, glorying, flaunting, flourishing Citie?* that so drew the worlds eyes to looke on her? that was so much admir'd by them that vsed Traffique with her? that so vaunted of her Antiquitie, as if the Rocke, on which she had long stood, could neuer be moued? See, see, whither her glorying is now come, *Her owne feet shall carry her a farre off to sojourne.* Tis not her *ancientnes* that can Patronize her from heauens vengeance, no nor yet her present flourishing estate, though a *ioyous City, a crowning City; whose Merchants are Princes, and her Chapmen the Honourable of the Earth*: the second part of *Tyres* glory, and in the second place saluteth your attention.

2 Very excellent things are spoken of this renowned City, and yet no more then her pompe and glory might sometime iustly challenge; they

B

that

2 Her present flourishing estate.

The Burthen of Tyre.

that dwelt in her, and that dealt in Traffique with her, were so enrich'd (saith my Prophet) by her Merchandise, that they came not behind the greatest Personages of the earth, *Kings, Princes, Nobles*. Famous may be the Merchants of *Venice, Florence, Antwerpe*, but these of *Tyre* surpass them all; the admiration of whose wealth and glory brought forth the word *Tyrant* (King, then noting Maiesty, not cruelty) so that *Cynas Pyrrhus* his Embassadour, might farre better haue call'd *Tyre* then *Rome, Ciuitatem regum, A City of Kings*. What place in the world could show such a Shop of Wares, as shee doth, *Ezek. 27*? Which the City that so *had the harvest of the Riuer for her reuenewe, and was her selfe a Mart of Nations, vers. 3. of this Chap*? Where, (since the Deluge) but in her, and *Sodom* could you see an *Eden, and garden of God*, as shee is called, *Ezek. 28. 13*? Whose Prince, but hers, was stiled *The annointed Cherub, that couereth, that was vpon the holy Mountaine of God, and walked vp and downe in the midst of the stones of fire*? *Ezek. 28, 14*. What City, but this *Tyre* could haue so dazled the eyes of the Easterne World, as to put her owne name on a whole *Region Tyria, or Syria*? Once, what place, besides her, could haue stood in æmulation with that *Queene of Nations, and Lady of Kingdomes*, the perfection of beauty, and ioy of the whole earth, *Ierusalem*? and make her selfe, as much frequented for wealth, as *Ierusalem* for religion? and yet all this, and more too; is true of that *crowning Citie, whose Mer-*
chants

chants were Princes, and her Chapmen the honorable of the earth. Which gay trimming of Tyre, with so specious priuiledges makes a man thinke her a peerelesse Princeesse, Paragon of beauty, faire *Ester*; but loe, a Harlot drest in strange apparell, by a flattering glasse, painted *Iezabel*: outward ornament enough, wealth, and glory, and pompe, and maiestie, like the *rayment of Needle worke* the Kings Daughter wore; and like the Vesture of gold wrought about with diuers colours, but none of that which should make her *all glorious within*, and cause his Maiestie take pleasure in her beauty, pure Religion, holines of life, practise of vertuous actions. Which Pearle of price (the *one thing necessary*) when our Prophet seeth neglected, and yet other seeming Jewels (of little or no value) much set by, he can tell Tyre, that her temporall blessings, without blessings spirituall, are but a faire preface to foule ruine; and therefore if hee can finde nothing else to commend her by, but that *her Antiquity is of ancient dayes, & that she is a ioyous City, a crowning City, whose Merchants are Princes, and her Chapmen the Honourable of the earth*, he will giue her anone a most heauie doome, *her owne feet shall carry her a farre off to sojourne.*

O consider this, and lay it to heart, all ye that inhabite the like *ioyous Citie*, (for who, in this point of *flourishing Estate*, sees not *Londons* face in Tyres looking glasse?) Flatter not your selues with your wealth and pompe, like her Merchants, as if you (forsooth) were Gods onely Fauourits, and your Fleece alone, like *Gedeons*,

wet with the dew of heauen, and all the ground drie round about. Dreame not of secure possessing the *Fortunate Islands*, nor of being begirt with the Sea, and hemmd in with warry walles from all danger; Think not by heaping together thicke clay, and therewith building your nest on high; you shall escape wrath and iudgement to come. Know rather that the *Christian Armour, Faith and Righteousnes*, and the *Churches Weapons, Prayers and Teares*, must be your best bulwarke against destruction. If you would bee couered with the defence of the most high, and be safe vnder the shadow of the Almighty, be sure, such shelter is not procur'd by your glorious pompe, and ruffling pride, but by your fearing *God* & keeping his *Cōmandements*. Strangers eyes can witnes a daily increase of your *outward glory*, ô that wee could see in you the like growth of *inward grace*; we walk about your *Siō*, & go round about her, we tel the towers therof, & note her Temples, we mark wel her bulwarks, and set vp her houses, that wee may acquaint them that shall come hereafter, and the children that are yet vnborne; but wee had farre rather take notice of your piety, charity, sobriety toward *God*, your Neighbours, and your selues; without which, all your pomp in the ende, will proue but vanitie and vexation of spirit. You haue lately extended your Cities wings, as if you ment to make her fly ouer a good part of this *Island*, and by sumptuous buildings haue perfected her beautie; you haue enlarg'd your roome, encreas'd your border, ioynd house to house at home, procur'd goodly *Colonies* abroad; you first

get the riches of the Kingdome, then her honors; long may you enioy both, if you be firme friends to God and goodnes. Your course of Trading is pleasing to the Lord, and your Merchandise blest if you make not shipwracke of a good Conscience. Not onely the *Kingdome of heauen is like a Merchant man, seeking goodly pearles, Mat. 13.* But euen the *Church is a Ship of Merchants, fetching her food from far, Pro. 31.* Buying and selling are the nerues and sinewes of a Kingdome, exercises not misbecoming the Saints of God: *Ioseph* was a Merchant of Corne; *Lydia* a seller of Purple, *Dauid* bought a floore, and *Jeremy* a field. But yet amidst your great dealing, & traffique in the world, let me put you in mind of two sorts of Merchants, most odious among you. Merchants of *Time*, and merchants of the *Tēple*: of *Time*, Vsurers; of the *Temple*, Church-robbers; *Time* & *Tēple* are both Gods wares, therefore take heed ô man, of setting to sale, what is none of thine own. Wilt thou, that canst not, with all thy wealth purchase *an houres* additiō vnto thy life, yer offer to sel a yere to thy neighbor for ten in the hūdred? wilt thou, whose own soule must be saued by the constant exercise of a painful Ministry, sel thousands of souls to the deuil, by putting a hireling ouer the flock of Ch? Princes & Nobles either should not be such broking merchants, or (I am sure) such broking merchants are not Princes & Nobles, but base degenerate persons, that haue not the least sparke of true nobility in thē. He that is wise wil beware of such trading for feare of the *gold of Tolouse*, that will one day, bring ruine to him, and to his family.

Aurum Tolosānum.

The Burthen of Tyre.

From these sacrilegious Merchants, tis but stepping a little aside into the Shops of deceit, and a man meets with many others almost as pernicious: who sucke suh sweetnes of gaine, by vsing scant measure which is abominable, and wicked ballances, with the bag of false weights, *Micah. 6.* as also by vttering wares with oily words, and sometime intermixing oathes and lyes, and æquiucation about the prizes, that they will not be drawne from it, though (in most bargaines they make) they venture the wofull end of *Ananias and Zaphira, Acts 5.* (the first example of iudgement in the New Testament.) I can scarce repeat it without trembling, *Tell me, sold you the Land for so much? Yea for so much. Doth your ware stand you in so much? Yea in so much. How is it that you haue conceined this thing in your heart? you haue not lied vnto men, but vnto God;* and you know what follow'd, both husband and wife fell straight way downe to the ground, and gaue vp the ghost. Tis to be hoped, there are not many Merchants, that deale in such deceitfull manner, let those that doe, take heede they, with their money, perish not together. Howeuer, let the best, in the feare of God, examine their Trading, and in all bargaines they make, bee sure to take Conscience along with them. Let both *Buyers* and *Sellers* consider, the ende of their commerce should bee the vpholding one another, not the vndoing; therefore let these beware how and by what meanes, of *Merchants*, they make themselves *Princes*, and those how, and by what meanes of

Chap.

The Burthen of Tyre.

11

Chapmen they become the *Honourable of the Earth*. The riches of the Countrey (wee see) take the wings of the morning, and fly into the Citie: the whole Land emptieth her treasure into your lapps, as all the Riuer doe their waters into the Sea: Looke therefore you vse your abundance to Gods glory, and the aduancing of goodnesse: The *Metropolitan City* is vsually the spleene of the Kingdome; the bigger the spleene, the lesse and leaner all the body beside; for the ones fulnesse draweth the other to emptinesse, which if it still swell and swell, and purge not forth (by good workes and almes-deedes) there must be some other remedy sought; *Leeches* must be applied. You are but *Stewards* of the Riches you possesse, improve them therefore for your Masters commodity, not for your owne pompe and brauery. Traffique hath brought you forth Wealth, take heede Wealth bring not forth Luxury; Luxury Pride, and Pride, Vengeance. Poore Tyre payeth for it; who, though when she did wel, was accepted, yet afterward, when she did ill, found iudgement lying at the doore. *Her owne feet shall carry her a farre off to sojourn.*

2 As while the Prophet continued piping, Tyre was content to daunce, so now hee begins his mourning, shee may frame her selfe to weepe; It was sweet Musick in her eares to heare tell of her glory, it will be a sharpe corasue, to her heart to heare mention of her iudgement. That distill'd downe like the hony, and the hony Combe, a *ioyous City, a crowning City, whose Merchants are Prin-*

2. Tyres iudgement.

1 The forme and manner of it.

The Burthen of Tyre.

Princes, and her Chapmen the Honourable of the earth ; this goes downe like gall, and bitter Aloes. Her owne feet shall carry her a farre off to sojourne.

A sharpe sentence, and yet in its time seuerely put in execution; Twise was this Mother Citie in the power of the enemy; once layd wast by *Nebuchadnezzar*, another time by *Alexander*: Tis the former blow that is here threatned, for *Ezekiel* who nameth *Nebuchadnezzar*, *Ezekiel 26.* Prophecieth there of the same thing, as hee doth *Esay*. So it was, that that mighty *Monarch* hauing newly sackt *Ierusalem*, the crowning Citie of *Iudea*, soon let vpō her riuall *Tyre* of the Tribe of *Asher* : where after three yeares Siege, and ten months, (when *Ithobalus* was her King) at length killing, and carrying captiue Prince and people, hee aquall'd her to the ground, and so quite disfigured the face of a City, that for seuentie yeares together, she was but a plaine for Fishermen to dry their Netts on. Till that time as *Venice* a *Virgine*. City, because neuer ouercome; euer after a Harlot, when her owne feete had once carried her a farre off to sojourne. And so iustly had shee deserved such her calamity, that God gaue *Nebuchadnezzar* a reward for inflicting it on her : Sonne of man, (saith he) *Nebuchadnezzar*, King of *Babylon*, caused his Army to serue a great seruice against *Tyrus*, yet had he no wages, nor his Army for *Tyrus*, for the seruice, that hee had serued against it ; therefore (saith the Lord God) beheld I will giue the Land of *Egypt* vnto *Nebuchadnezzar* King of *Babylon*, and hee shall

shall take her multitude, and take her spoyle, and take her prey, and it shall be the wages for his army, Eze. 29. 19. Thus when God punisheth, he punisheth to purpose; and yet the same GOD, before he punisheth, useth to warne; Tyre shall downe because shee will not repent, though hee hire *Nebuchadnezzar* to be the rod of his fury, and yet Tyre shall be warned, that she may repent, many yeares before hand: in the one see Gods hate against sinne, in the other his loue vnto the sinner. The speciall object of your thoughts, at this time, must be the latter, onely the warning, the thunder before the showre, the threatening before the stroke, the shaking the rodd before the stripe; Tyres feet shall carry her a farre off to sojourne; shall carry, haue not yet, but shall, if shee doe not repent. Repentance is a necessary *Euangelicall* condition, still to be supplied, whenever God threatneth, and giueth space for repentance. Suppose *Nebuchadnezzar* were already entred into *Phanicia*, and euen now labouring to ioyne Tyre vnto the shore, from which it was distant seuen hundred paces, neuerthelesse three yeares sledge, and ten moneths was (one would thinke) warning sufficient, and yet Tyre had much more; for the Prophet dealeth not so roundly with her, as *Ionas* did with *Niniue*, Yet forty dayes and *Niniue* shall be destroyed, but giueth her almost as much time to repent as *Noah* did the old world, well nigh a hundred yeares.

O the patience and long suffering of the Almighty, so bearing with sinners, and so willing

God is merciful
to man

to spare, that hee would euen be glad to see his plagues preuented by our conuersion ; Those hands of his that made the World, are not of a destructive nature, desirous to bring it to nought again, but stil labor to *mend* rather then to *mar*; and his heart is so enuironed with the bowels of compassion, that (as farre forth as *Iustice* will giue leaue) hee euer thinkes *blond better spard then spilt*. When the Lord proceedsto *mercy*, he commeth forth merrily, as a Bridegroom out of his chamber, or as a Gyant that reioy- ceth to runne his course ; *Comfort yee, Comfort yee my people will your God say, speake comfortably to Ierusalem, Isai. 40. 1.* But when hee is forc't to take *uengence*, he hangs backe, as vnwilling, and his soule seemes troubled within him, *How shall I giue thee vp Ephraim ? how shall I deliuer thee Israel ? How shall I make thee as Admah ? how shall I set thee as Zeboim ? mine heart is turned within me, my repentings are rouled together. Hos. 11. 8.* O that mercifull Father, with whom *iudgement* is a worke, but so strange a worke, an act, but so strange an act, *Isai. 28. 21* that hee can very hardly perswade himselfe to it ! When hee was to *Create*, hee went about that most readily ; Hee but *spake*, and things were done, hee but *commanded*, and they stood fast ; but, being to *destroy*, he deliberates, and he pre- pares, and he warnes, and hee threatens, and faine he would begin, but *Mercy* keeps him back ; he holds vp his rod ready to strike, and present- ly flings it away from him ; Hee now taketh vp the sword into his hand, and by and by layeth it.

it downe againe ; He drawes his arrow to the head, and yet stopps before hee shootes : and though hee continually threaten vs from the skie with a bent bowe, yet tis such a one (we see) as hath neuer a string. Thus doth *Mercy* ouermaster *Iustice*, and so works with the *Almighty*, that he seldome executes iudgement willingly ; and when he doth, most leasurely ; he will haue more daies spent in the destruction of one Citie *Ierico*, then in the Creation of the whole World. If his *iudgement*, at any time, make toward vs, tis not with *Iehu's* furious March, 2 *King*. 9. but with an offer first of Peace, *Dent*. 20. 10. and if peace refused, force it the faster on, yet his *mercy* steps forth, and soone gets before it, as *Abimaa* outran *Cushi*, and *Iohn* did *Peter* : and therefore neuer shall you finde that *God* is call'd a *Father of iudgement* : but *πατὴρ ἐλεησέων*, a *Father of mercies*. 2 *Cor*. 1. 3.

O man endeauour to be like thy Maker, and beethou mercifull, as thy heauenly Father is mercifull ; there cannot bee such disproportion betweene any other and thee, as is between thee and thy *God* : therefore, if he warne, so doe thou ; in punishing be deliberate, and send not presently from the *barre* to the *blocke*, but doe that vnto man, which thou wouldst haue done vnto thee of *God*. Twas a worthy saying of Saint *Cyprian*, and such as shewd him to haue the bowels of a man in him, *Remitto omnia, multa dissimulo, delictis plusquam oportet remittendis penè ipse delinquo &c.* I remitt all things, of some I take no notice for *Charities* sake, things committed

Man should
mimicke God
in mercifallnes

Potest pena
dilata exigi,
exacta non po-
test renocari.

against God I examine not so strickly as I might, and in pardoning offences more then I should, my selfe almost offend. Thus doth the mercifull man on earth, strive to imitate the God of heauen, and no other vertue can make him more like him. For with God tis ordinary, either to spare when he might destroy, or at least, to shew some mercy, if it be but by delaying of misery. Yet must not the desperate sinner presume on his long suffering; his hand will reach him home at last, if he persist in his wickednesse. *Sera venit, sed certa venit*: though Gods vengeance haue leaden feet, and come but slowly, yet it hath iron hands, layeth on heauy strokes: his Mills grind but seldome, but when they doe, they grinde to powder. God is prouoked every day, and if a man will not turne, hee whets his Sword, bends his Bow, prepareth instruments of death, and ordaineth his Arrows against the persecutors. *Psal. 7.13.*

Three, there are in his Quiver most deadly, *λεμὸς, λοιμὸς, καὶ πόλεμος*, *Famine, Pestilence, and the Sword*; The last falls to Tyres lot, which when it should first haue raged a while within her walles, and beene glutted with eating flesh, and drunke with bloud, at length it should yeeld the remainder of the people vnto Captiuitie, and send them a wandring into a farre Country, *Her owne feet should carry her a farre off to sojourn.*

2. Degree,
Banishment.

And here we may take a suruey of the degrees in the burthen of Tyre, and in them see the wonderfull *Wisdomme* and *Iustice* of God; *Wisdomme* in so aptly fitting punishment vnto sinne, and *Iustice* in appointing extremitie of punishment.

ment to *extreame* sinne. Tyre, at this time had goodly Buildings, stately Pallaces, but abused to Riot, and to Luxury; therefore tis threatned those houses should shortly spew out their Inhabitants, and that is the first degree, *Banishment*; *Shee should bee carried to sojourn.*

Tyres nicenesse was *Sybariticall*, her tender delicacie would be rowed on the water in Boates and Barges, hurried vp and downe the streets in Chariots and Coaches, therefore her *Feete* should bee forced to the ground, and her dainty legges in spite of her, bee made beare the burthen of her body, and thats the second degree, *Pouerty*; *Her owne feete* should carry her to sojourn.

2. Degree,
Pouerty.

Shee could not (forsooth) abide forraine ayre, the Countrey winde might not blow vpon her, wedded shee was to her owne *Paradise*, and out of her *Eden* shee would not goe, Therefore shee must into a strange Land, as farre as *Chaldea*, the third degree, *Remotenesse of place*; Her owne feete should carry her a farre off to sojourn.

3. Degree,
Remotenesse
of place.

O take heede therefore (yee Daughters of Tyre) of turning the graces of *G O D* into wantonnesse, and of abusing those mercies which he so sweetly dropps downe vpon you. Make not Riches bring forth Riot, and let not the meanes, allowed to maintaine life, yeeld you fuell for your Luxurie. If it doe, bee sure, the same Lord that hath plentifully sent his blessings will (for the abuse

of them) as fast showre downe plagues, and instead of the full draughts of the Cup of Salvation, you shall drinke the dreggs of the Viols of Vengeance : the same hand that hath long bene wide open to fill you with good things, will (vpon iust occasion) be as close shut in withholding them ; and those louing armes which haue bene gently spread ouer you, for your *protection*, will bee stretched forth to reach you blowes of *destruction*. God will pay sinne home, where euer he findes it, and (for the most part) will fit his punishment to the nature of the offence ; The Daughters of Sion may be *haughtie, and walke with stretched out necks, and with wandering eyes, walking and mincing as they goe, and making a tinckling with their feet* ; but mark whether the Lord meet not with them accordingly ; after the taking away the whole Wardrope of their vanity ; *Hee will make their heads bald, and discover their secret parts, instead of sweet sanour, there shall be stincke, instead of a girdle, a rent ; instead of dressing the haire, baldnesse ; instead of a stomacher, a girding of sackecloath ; and burning instead of beauty.* Isai. 3. 24. In like manner, if Tyre will dissolue and melt into pleasure, if she will needes giue her selfe ouer to nicenesse and delicacie, let her be sure, she shall be fitted with paine, and haue hardnesse enough provided for her, *Her owne feet shall carry her a farre off to sojourn.*

From consideration of which iudgement here threatned, some (neuer looking vnto *Sinne* the true cause of Tyres sicknesse,) will perhaps, tel you
of

of the revolutions of times, and of *fatall periods* of states, beyond which, Kingdomes and Cities cannot stand; As *Physitians* make the *threescore and third yeere* of mans life a dangerous *Climactericall* to the *body naturall*; so will *Statists* make the *five hundredth yeere* of a Citie, or Kingdome, as dangerous to the *body politique*. But I wonder, who hath euer felt a Cities languishing pulse, who hath discerned her *fatall diseases*? found her *Criticall dayes*? Doth she waxe weake, and heauy, and olde, and shrieled, and pine away with yeeres, as the body of man? No, shee may flourish still and grow greene, she may continue as the dayes of heauen, and bee as the *Sunne* before the *Almighty*; if his wrath be not prouoked by her wickednesse. Tis *sinne*, *sinne*, that is both the chiefe *cause*, and the chiefe *Symptome* of a Cities sicknesse, and that, indeede, soone brings her to a fearefull end, and vtter desolation; whereas *Religion and honesty* would preserue her flourishing estate beyond all *fatall periods* of time. What brought the deluge on the olde world? vwhat call'd for *fire and brimstone* on *Sodom* and *Gemorrhah*? What destroyed *Ierusalem*, and her glorious *Temple* (the vvonder of the earth?) What brought *Ninine*, and other famous Cities to ruine? Was it the power of *numbers*? Was it *Plato's* multiplying the *Sunnes* retrograde motion by *twelue*? Was it any *dire aspect* of the heauens? any *malignant coninnction* of *starres* and *planets*? No; but the peoples loose manners, and their vngracious liues, and their enormous finnes. Which finnes (all Cities canker-

*Sin ruines
a city.*

Ezek.
31.

Cankerwormes) if *Tyre*, forewarned by the Prophet, could haue shaken off, she might haue stood in her *glory* vntill this day: but seeing she chose rather to flatter and sooth vp her selfe in euill, so blindfolding her eyes with the veile of her wealth, that she could not perceiue what *God* intended against her; words, at last, proceeded into workes, and the Prophets threatening ended in performance; no longer then menacing that *God will overthrowe, overthrowe, overthrowe*; but he *doth it* indeed; O thou that dwellest vpon many waters, abundant in treasures, thine end is come, and the measure of thy couetousnesse. Alas, alas, the great City, the mighty City, for in one houre is her destruction come: O therefore that my head were full of water, and mine eyes a fountaine of teares, that I might weepe, day and night, for the slaine of the daughter of my people. For not onely her owne feete shall carry her a farre off to sojourne; but, at last, her owne feet *did* carry her a farre off to sojourne.

Tis not (I hope) expected, that I should here apply this point: tis a Prophecie, and I am neither Prophet, nor Prophets sonne, therefore all I say vnto you, is what *Daniel* said vnto *Nebuchadnezzar*, *The dreame be to them that hate you, and the interpretation thereof to your enemies*. But if (of your selues) you would meditate on *Tyres* Iudgement, and that seriously; if in her ruine, you would but seeme to read your owne, that by others harmes you might learne to beware, twould be the happiest application of a Text, that euer was made. You knowe that like sinnes drawe

draw down like punishmēt, & that they who imitate the wicked in their *doings*, may iustly fear to be made partakers of their *suffrings*. Tis true, you are yet *at ease in Sion*, and *trust in the mountaine of Samaria*; you lye upon beds of *lvery*, and stretch your selues on your beds; you eat the *Lambes of the flocke*, and *Calues out of the stall*; you sing to the sound of the *Violl*, and inuent to your selues instruments of *Musicke like David*; you drinke *Wine in bowles*, and annoint your selues with the *chiefe oynments*, *Amos 6*. But are you certain of the continuance of this your happinesse? Can you secure your selues to abide a *ioyous City still*? Alas, you know not what may, at this time, be a prouiding for you, you knowe not what a day may bring foorth, you knowe not what may suddenly befall you, vnlesse you breake off your finnes by repentance. I haue no commission to terrifie you with warrs, nor rumors of wars; but your selues haue heard the sound of the *Trumpet*, and the alarum of the *Battell*; A great part of the *Christian World* is already vp in *Armes*, and the *Sword* hath already made many a mother childlesse, many a wife a widdow; the Lord euer keepe it from *Ierusalem*, & repell it from the gates of *Sion*; the Lord guard her from his high heauen, & send his own pensioners, the holy *Angels*, to defend her; Peace continue within her walles, and plenteousnes within her *Pallaces*. Of the three most deadly arrowes in Gods quier, (*Famine, Pestilence, and the Sword*) he hath shot two at you already. O let his mercy so hold his hād, that he neuer shoot the

D

third,

third; you remember, when he gaue you *cleannesse of teeth* in all your Cities, and scarcenesse of bread in all places, when your children fainted and swooned, and languisht away, when your wiues and yong men failed for hunger, and fell downe in the streets of the Citie, and by the passages of the gates, and ther was no strength in them. You remember when, after that, once and againe, the *destroying Angell* came among you, and by a grieuous pestilence laid heapes vpon heapes; when he plac'd *Solitarinesse* at your doores, hauing slaine thousands, and ten thousands in your streets. O then the Lord drewe his Bow mightily, and made his venemous shafts enter into your soules, and though for all this, you would not turne vnto him, yet hath hee withheld his third arrowe, in hope of your amendment, and his *mercy* still perswades him, you will yet take that warning which *Tyre* would not. Whether your sinnes bee the sinnes of *Sodome*, *Pride*, *Idlenesse*, and *fulnesse of bread*, *Ezek. 16.49.* or the sinnes of *Samaria*, *Pride*, and *Drunkennesse*, *Isai. 28. 1.* or the sinnes of *Tyre*, *Pride*, and *insulting ouer Gods People. Ezek. 26. 2.* or all these put together; yet may they be washt away with vntained teares of repentance, as *Naaman* the *Syrians* leprosie with the waters of *Jordan*; O therefore in the feare of *God*, bethinke your selues while you haue time, and while the *acceptable day* of the Lord doth last; yeeld while the *white Flagge* of *Mercy* hangs forth, before the *red* be displaid of bloud, or the *blacke* of death; *Mina sint Medicina*, bee taught

or in misch.
disparaging
priest. or of
Jerusalem, or
prophets
in, dispr.
Jud. 21. 30. 28.
Judgment, come
for him, & what
in, & may not
say.

Premca:ti.
Pramunsti.

taught before you bee toucht ; take warning before the decree come forth, for if it bee once enacted in the high Court of heauen, twill bee like the Lawes of the Medes and Persians, not to be repeal'd, not to be altered ; It hath gone out heretofore against many famous Cities, and accordingly it hath bene executed ; Where is now Tanis ? and Dumah ? and Babylon ? and Ninive ? and Moab ? and Ierusalem ? and Carthage ? and Corinth ? and No ? and Sydon ? they are all æquall'd to the ground, and their honour lyeth in the dust. Tyre her selfe, that crowning Citie, is now but onely a haueu vnder the Turks ; Her own feet hath carried her a far off to sojourne. But who tookethis counsell against Tyre, and who purposed it, ? euen the Lord of Hosts, to staine the pride of all glory, and to bring into contempt all the Honourable of the earth : And so from the forme and manner of Tyres iudgement, I passe vnto the causes of it, and they in number three.

1 The Effficient or Autor of it, the Lord of Hosts. Hee tooke this counsell against Tyre. Hee it wasthat purposed it.

2 The causes of Tyres iudgement.

2 The Impulsive, or, that that moued him to it, Pride and glory.

3 The Finall, or end, wherfore he did it, first, to staine the pride of that glory, and then (a degree further) to bring into contempt all the Honourable of the earth.

Tyres destruction was foretold ; a City, because situate in the Sea, on a Rocke ; therefore (in her conceit, and in the Worlds) thought impregnable ; whereupon our Prophet (doub-

ring she would not so much *fear* the iudgement denounc'd, as *admire* how it could be effected) guideth her eye to see the hand that should giue the blowe, as plainely as *Beishazzar* sawe the fingers that wrot his ruine on the wall. Hee neuer mentions to her the arme of flesh, she would haue sleighted that, but tells her of the *Lord of Hosts*. *The Lord of Hosts*, A name of *power*, yet not excluding *prudence*, a name of *might*, yet not excluding *mercy*, for tis יהוה צבאות The Lord of Hosts *hath decreed it*, did not headily and hastily rush vpon it, but soberly consult and deliberat about it: he whose *word* is all one with his *work*, and that can with the same facility *doe* a thing as *determine it*, yet *decree'd* before he executed; as he went downe to see whether *Sodom* had done according to the cry, before he decreed, *Gen. 18*. Now of all the sinnes that vrge him to decree vengeance, and force down the Viols of his wrath, *Pride and glory*, seem the chiefe, therefore he neuer leaueth till his reuenging hand hath atcheiued thus much; euen, *the staying the pride of all glory, and the bringing into contempt all the Honourable of the earth*.

More distinctly thus; The three causes of *Tyres* iudgement, yeeld vs three conclusions.

- 1 The *Efficient* (the Lord of hosts) this; *The inflicter of all punishments is the Lord of hosts*.
- 2 The *Impulsive* (*Pride and Glory*) this; *That which chiefly seemes to mooue him to inflict punishment is Pride and glory*.
- 3 The *Finall* (the staying, the bringing into contempt) this; *His punishment beats not the ayre, but*

but workes for some ende, and effects powerfully what it goes about: Twill staine the Pride of all glory, and (as if that were to little) twill bring into contempt all the Honourable of the earth.

First, *The inflicter of all punishment is the Lord of Hosts.*

1 Efficient,
Lord of hosts

The prophane *Atheist* may dreame (as the *Epicure*) that *God* sits idle in the heauens, carelesse of things belowe; letts men liue as they list, and if vengeance, at any time, doe ouertake the wicked, tis not long of him but of *Chance* or *Fortune*, or the counsell and power of man, or the like; Kingdomes may bee ouerthrowne, Cities ruined, and hee neuer meddle with them. But *Can there bee euill in the Citie, and the Lord hath not done it?* *Amos* 3. 6. Is it not *Hee* that *formeth light*, and *createth darknesse*, *maketh peace*, and *createth euill*? *Isai.* 45. 7. Surely yes; For tis not *Chaunce* that domineereth in this inferiour world, nor are things whirld about on *Fortunes weele*, but *the Lord* is hee that iudgeth the Earth, His owne Heritage, and *His* hand layeth the burthen on euery sinners backe. Whether any euill befall a *Private man* (*euill* I meane still of *punishment*, of which *G O D* is *Author*, not of *fault*, of which he is *auenger*.) Whether (I say) any euill befall a *Private man*, or a *Publique person*, or a *Family*, or a *City*, or a *Kingdome*, or the *whole World*, *He, he*, it is, euen *the Lord of Hosts*, that brings it on them.

Malum culpa,
Malum pana.

Autor }
Vltor }

The Burthen of Tyre.

1 *On a private man.* The arrowes of the Almighty (saith Job) are in me, the poyson of them drinke vp my Spirit; they be the terrors of God, that set themselves in array against me. Job 6.4.

2 *On a publike person.* Nebuchadnezzar must be driven from men, and his dwelling, till seven times passe over him, must be with the beasts of the field, and (sayth Daniel) O King, Tis the decree of the most high which is come vpon my Lord the King. Dan. 4. 24.

3 *On a Family.* I will bring euill on thee (saith the Lord to Ahab) and I will take away thy Posterity, and will cut off from Ahab him that pisseth against the wall, and I will makethy house like the house of Ieroboam the Sonne of Nebat, and like the Sonne of Baasha the Sonne of Abiah; 1 King. 21. 21.

4 *On a City.* Twas the Lord that rained vpon Sodom, and vpon Gomorrah, brimstone and fire from the Lord out of heauen, and ouerthrewe those Cities, and all the plaine, and all the Inhabitants of the Cities, and that which grew vpon the ground. Gen. 19. 24.

5 *On a Kingdome.* Twas the Lord sent a Pestilence in Israel from the morning euen to the time appointed, and there dyed of the people, from Dan euen to Beerseba 70000 men. 2 Sam. 24. 15.

6 *Lastly, on the whole world.* And I (saith the Lord) Behold I, will bring a flood of waters vpon the earth, to destroy all flesh, wherein is the breath of life vnder the heauen, all that is in the earth shall perish. Gen. 6. 17.

Thus is it he, who sits on *High*, that punisheth all vs here *below*. Therefore, if there be an end & period set to *Tyres* flourishing estate, you need not doubt but twas *the Lord of Hosts* decreed it. As by him Kings and Princes raigne, so by him are their Scepters remoued; he was the *Alpha* and beginning of all rule, and likewise he will be the *Omega* and ending. *Hee changeeth times and seasons, he taketh away Kings, and he sets up Kings, Dan. 2. 21. The most high beareth rule ouer the Kingdomes of Men, and giueth them to whomsoeuer he will. Dan. 4. 25.* Well may *Salmanasar*, or *Hazael*, or *Nebuchadnezzar*, or some such, put to their helping hands, but neither of them is more then the Hammer or the scourge, or the rod of the *Almighty*, only doing that *instrumentally*, which he himselfe doth *principally*. *O Ashur the rod of my wrath, and the staffe in their hands is mine indignation. Isai. 10. 5.*

But what? Is *God* thus angry? or can hee possibly execute iudgement? Is he that (I told you) was so vnwilling to punish, become now the author of punishment? Is hee that shewed mercy to thousands, content to see thousands destroyed? Doth he, that would not the death of a sinner, put his owne hands to the execution? and he whose compasson flowed as the riuers of water; delight to see streames of bloud? In a word, doth that *Father of mercies* please himselfe with Wars? and Captiuities? and Wounds? and Slaughters? and Deathes? and Funerals? Are such voyces as these befitting him? *Slay euery man his brother, and euery man his companion,*
and

and euery man his neighbour? *Exod. 32. 27.* Those mine enemies, which would not that I should raigne ower them, bring hither, and slay them before me? *Luke 19. 27.* Is this the same God wee spake of before? and not rather some other? or is he turned on the sudden from being mercifull to be cruell? Sure, there is not one God of mercy, another of iustice; one working good, another working euill: nor is the God of the *olde Testament* more cruell, then the God of the *New* (as some *Heretiques* blasphemously affirmed) nor the same God at one time more cruell then at another; but he that warneth as a Father, is the same that decreeth as a Iudge. *Cuius & amanda bonitas* (saith Saint *Augustine*) & *timenda seueritas*, with whom there is mercie, but so that hee may be feared. *130. 4.* Not altogether composed of Compassion, excluding Iustice, but so participating of either, that as we oft heare him promising, so sometime threatening; as we oft see him pardoning, so sometime punishing. Tyre was fairely warn'd, when the Lord sent his Prophets vnto her, rising vp early, and sending them, adding line vnto line, precept vnto precept, heere a little, and there a little; in this we see God as a kind Father shewing mercy; but Tyre would not take that warning, forcing him to decree, & to purpose that *Her owne feet should carry her a far off to sojourne.* In this wee see the same God as a iust Iudge, executing Iustice; there is mercy indeed in the one of his Acts, but there cannot be cruelty in the other. It belongs to the Iudge of heauen and earth to doe right; therefore tis

no more proper to him to shew compassion, then tis vpon (iust occasion) to inflict punishment.

Well then, if the Lord bee hee that punisheth, beware, yee Sonnes of men, of offending, and beware in two respects.

First, in regard he is *Omniscient*, can so easily find out what euer euill you doe: And secondly, in regard he is *Omnipotent*, can so easily punnish, when he hath found out euill done. As for the former, trust him, thou Adulterer if thou dare, get thee forth in the twilight, and in the blacknesse of the night commit thy deedes of darke-nesse, hope to walke in a cloude, and say in thy heart, tush, the Lord sees it not. But marke, whether he doe not, one day, reprove thee, and set before thee the things that thou hast done; assure thy selfe he sees thy works, heareth thy words, vnderstands thy thoughts long before; he is about thy pathes, and about thy bed, and spieth out all thy wayes: That which thou dost in secret hee sees openly, and what thou plottest, and contriuest on thy bed by night, in the darke Closet and Cabinet of thy heart, is to him as cleare as the Sunne at nooue day, and as it were, apparently set vpon the House top, the eye of heauen that neuer slumbreth nor slee- peth, is still waking, and waiting, and watching ouer thee, and when thou thinkest it closed vp and fast, at most it doth but winke.

And as the Lords eye is thus piercing to de- scry thy wickednesse, so is his hand powerfull to take vengeance on thee for it; therefore in the second place, beware, *It is a fearefull thing to*

Hailestones
also fight a-
gainst the five
Kings in the
same Chapter.

fall into the hands of the living God. Heb. 10. 31. For if hee be once displeased with thee, he will muster vp an Army, euen of the vn sensible creatures, which shall fight against thee, *Earth, Water, Fire, Sunne, Moone, Starres*; the *Earth* opens her mouth, and swalloweth vp *Korah, Dathan and Abiram. Num. 16.* The *Waters*, that before stood on heapes, rush suddenly vpon *Pharaoh*, and drowne him with all his Hoast. *Exod. 14.* Fire commeth downe from heauen, and deuoureth the two Captaines with their fifties, *2 Kings 1.* The *Sunne* stands still in *Gibeon* and the *Moone* in the Valley of *Aialon*, that vengeance may betaken on the Lords Enemies, *Iosh. 10.* and they fight from heauen, euen the *Starrs in their courses fight against Sisera. Iudg. 5.* How thē are we to deale with this *Lord of Hosts?* and his so strange Army? not resist him by any meanes, but presently yeeld, and turne vnto him, that so his hand like *Achilles Speare, Vulcanus opemque*, as it wounds may bind vp, and as it smiteth, may also make whole. *Iob 5. 18.* Twas neuer so truely said of the Kings of *Israel* that they were mercifull Kings, as tis of the *God* of heauen, that he is a mercifull *God*; if we come vnto him in all humility as *Benhadads* Seruants did vnto *Ahab*, with Sackcloth on our bones, and ropes about our heads, beyond all *Peradventure* he will saue our liues, for he giueth grace vnto the humble, as he beholds the proud a farre off, and scatters them in the imaginations of their hearts; yea he so respects the meeke Spirit; that he can least abide him of all other that

The Burthen of Tyre.

31

that is most contrary to him, and therefore is haughtinesse so the obiect of his furie ; nor doth any sinne more then it, prouoke him to take vengeance ; the second Conclusion arising from the *Impulsive* cause of Tyres iudgement, *Pride and glory*.

2 That that chiefly seemes to mooue God to inflict punishment is *Pryde and Glory*.

2. Impulsive.
Pride and
glory.

Though I confesse there were other faults in Tyre as well as *Pride*, that moued the Lord to take vengeance on her ; As first, *a reioycing at Ierusalem's calamity*, Ezek. 26. 2. (which shee might haue forborne for that ancient league that was betweene King Solomon and Hiram King of Tyre, 1 King. 5.) Secondly, *Imposture and iniquity in her Trafique* Ezek. 28. 18. Thirdly, *Deliuering the whole Captiuitie to Edom, and not remembring the brotherly couenant*, Amos 1. 9. Fourthly, *Robbing God of his siluer and gold*, Ioel 3. 5. and the like. Yet the chiefe and principall was *Pride* : as appeareth both by this my Text, and by the 28. of Ezekiel, Where the Prince of Tyre is challenged by God for hauing his heart lifted vp, and for being so proud, as that hee said, hee was God, and sate in the seat of God. Which *Pride*, (described to be, *A peruerse and inordinate desire of a mans owne excellency*) seemeth a thing wholly irregular, a breaker of all ranke and order, impatient of the state and place wherein God hath set it, still arrogating to its own glory, derogating from his. And it shews its selfe (saith Gregory the Great) foure manner of wayes.

ἐν χαίρει-
νίᾳ.

First, when arrogant men thinke the good they

The Burthen of Tyre.

they haue, proceeds from themselves.

Secondly, when they yeeld tis from aboue, but giuen for their owne meritts and deserts.

Thirdly when they vaunt, as if they had that, which they haue not.

Fourthly, when despising others they would seeme to haue, what they haue in some singular manner.

Now in which kinde focuer of these, proud Tyre advanc'd her Peacock plumes, and gaue the *Almighty* an affront, shee could not choose but greatly prouoke his wrath and indignation against her; for so soone as euer she came into the number of the haughty, she was one of those that are an *abomination vnto him*, *Prou. 16. 5.* and on whom his eyes are set to *humble them*, *2 Sam. 22. 28.* As all sinnes vrge him to take vengeance, so *Pride* (it seemeth) especially; and that, probably, for these reasons.

First, Because tis a *mother sinne*.

Secondly, because a *notorious sinne*.

Thirdly, because the *most haynous sinne*.

Fourthly, because a *manifold sinne*.

1 Tis a *mother sinne*, in that all other offences arise out of it, as braunches from their roote, or streames of water from their fountaine: and that two manner of wayes; *directly*, and *indirectly*; *directly*, all sinnes spring from *Pride*, because they all aime at the same ende at which *Pride* doth, *mans owne excellency*: and *indirectly*, all spring from *Pride*, because she contemneth, and trampleth vnder foot that *diuine law*, in which is the forbidding of them all.

2 Tis a *notorious sinne*, because it so impudently declareth it selfe : For whereas other offences couer their faces in darknesse, Aye the presence of *God*, desiring to be hid from his eies ; *Pride*, being brazen fac'd, walkes vp and downe the open streets, taketh pleasure in the light, and so ietts and struts it before the *Almighty*, as if shee meant to outbraue him to his face.

3 Tis the *most hainous sinne*, in that, whereas in euery offence there is an *Auersion from the Creator*, as the *formality* of it, and a *Conuersion to the Creature*, as the *materiality* ; though in respect of the latter, *Pride* be not the greatest sinne, because *height*, the proud mans ayme, carrieth not the greatest repugnancy vnto morall good ; yet in respect of the former, to wit, the *Auersion from the Creator*, tis ; for whereas in other sinnes a man turneth from *G O D*, either through ignorance, or infirmity, or desire of some other good, or the like, *Pride* hath its auersion from him, only because it will not be subiect to him, and to his rule.

4 Lastly, tis *Peccatum multiplex*, a manifold sinne, because whereas other vices set onely vpon those vertues, by which themselves are destroyed, *Luxury* batters *Chastitie* ; *Anger*, *Patientie*, and the like ; *Pride* rayseth it selfe not against any one, but against all, and as a generall and pestilent disease corrupts them all

These are the Diuellish qualities of damn'd *Pride*, and therefore where euer you finde it

in *persons*, or in *places*, you may attribute their ruine to nothing more. If *Moab* bee as *Sodom*, and the children of *Ammon* as *Gemorrhah*, euen a breeding of Nettles and Saltpits, and a perpetuall desolation, that they haue for their *Pride*, *Zeph. 2. 10.* If *Edom* bee brought downe to the ground, tis because shee hath exalted her selfe as the *Eagle*, and made her nest among the Stars, *Obed. 4.* And if *Capernaum* be thrust lowe into *Hell*, tis because she was lifted vp high vnto *Heauen*, *Math. 11. 23.* Twas this *Pride* was *Lucifers* sinne, the Sonne of the Morning, which made him from *prime of Angels* become *prince of Devils*; and therefore hee neuer doubted, if he once could but worke in *Adam* and *Eue* that proud conceit that they *should bee like gods*, but twould bee enough to make them *die like men*. While *Pride* is climbing vp, it neuer thinks of comming downe, therefore *Satan* worketh that sin in man of all other, that his ruine, as tis certaine, so it may be suddaine, and seize vpon him at vnawares; he knoweth they that swell with *arrogance* must burst at last, and when they least thinke of it; and that they (who ambitiously climbe ouer other mens heads, will soone fall, and breake their owne necks. To this ende hee puts a man into a vaine of exalting himselfe as *Haman*; or of bragging, as *Nebuchadnezzar*; or of reuelling, as *Belshazzar*, that presently euen amidst his *Pride* and *Iollitie* hee may feele some strange downefall; And feele it hee shall, little hope is there of escaping, for if there be any weapons in the Armory of heauen, any creatures

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at Gods command on earth, any Viols of wrath to be powred forth, then looke to thy *Crowne*, *Pride*, for thou shalt bee sure to haue thy hairy scalpe smitten. Though a man were as the *Signet* of Gods owne right hand, as a *Frontlet* betwene his eyes, as a *Chaine* about his necke, yet thence and thence will he soone plucke him, if he once begin to be proude, and with *Ephraim* to kicke with the heele; *Pride shall haue a fall*. Well therefore may it bee painted with a wry neck, not so much scornfull to looke on men ouer the shoulder; as indeede, to see how fast shame and destruction commeth after.

Now if such be the danger of *Pride*, and if it so moue *God* to inflict punishment on it, how dareth it so frequently iett vp and downe the streets, and not feare the heavy hand of heauen? How commeth it to passe there are such troopes of Gallants, euery where met, so printed, powdered, perfum'd, so kemm'd and trimm'd that a haire may not stand awry? Who *Absalon*-like are so curious of their beauty, that they will rather endure three disorders in their *lines*, then one in their *locks*? How commeth it that they so ruffle it in their Silkes and Veluets? Cloath of Gold and Tissue? That they carry Houses, and Lordships, Lands and Liuinges, Yea sometime Tythes and Offerings on their backs? And weare Cloathes to that value on *one day*, as was wont to to keepe good Hospitality *a whole yeare*? How commeth it that yong Landlords to maintain their *Pride* here in the Citie, depopulate sundry Villages in the Countrey? Turne many

many ancient Tenants children a begging, and yet keepe no house to relieue them with a morfell of bread? How commeth it that where their Grandfathers gaue daily almes to the fatherlesse and widdow? and were content to let poore families renue their States and Copy-holds, making the eye which saw them blesse them, and the eare which heard them giue witnesse vnto them? How commeth it (I say) that there now the sonnes of these men engrosse all tenements into their owne hands, as fast as they fall, and neuer care for being better members of the Common-weale, then to starue others while they fare deliciously themselves?

Againe, if great be the danger of *pride*, and if it seeme chiefly to moue God to inflict punishment, how commeth it that our women build such turrets and castles on their heads, with braided haire and gold put about? How commeth it that they so put down the wanton daughters of Syon for bonets, and cawles, and round-tires, and headbands, and weiles, and wimples, and crisping pinns, and tablets, and carerings, and rings, and mufflers, and sweet balls, and bracelets, and glasses, and fine linnen, and hoodes, and lawnes, and such like vanities, whereat diuels laugh, and good men bite the lip? I denie not but there is *necessitas persona*, as well as *necessitas natura*, a rugge or a mantle doth not besit a Lady or a Princeesse, though it couer nakednesse, and keepe away colde, as well as a gowne of Sattin, or Veluet; but yet the excesse of apparell euen in such great personages (though it be farre more tolerable in them then in those

of

of the lower sort) is vnwarrantable ; and the Lord will visite them for it, though *Princes and Kings children*. *Zeph. 1. 8.* But let mee farther question, how cometh it that some women rest not so in gay and gorgeous cloathing, but (as being weary of their sexe) are ready to step in to mans apprell, a thing (I dare say) neuer heard of in *Tyre*, and I am sure, *an abomination to the God of Israel*, *Deut. 22. 5.* Againe, how cometh it that some painted *lezebels* seeme discontent with Gods owne workmanship ? and (being desirous to mend what he hath made) put *Art* a plaister vpon *Nature* ? What doe they with their oyles ? and waters ? and complexions ? and colours ? and perfumes ? and powders ? and such like trumperies ? The very thought of which may set a greater blush, and make more rosie cheekes in a modest face, then all these ynnaturall dawblings can, where the forehead is impudent. O the intolerable pride of these times, and of the age wherein wee liue ! And when (I wonder) will these painted walls thinke of repenting, and sorrow for sinne ? when with *Mary Magdalen*, will they make their eyes their basin, their teares the water, their haire the towell, to wash and wipe their Sauiours feete ? They may not enter into such a mournfull exercise, twill presently discolour their fresh varnisht countenance : therefore in their repentance, they (forsooth) will haue *silkes* for *saceloath*, *oyles* for *teares*, and *sweet powders* for *ashes* : but if there be a God in heauen, let them be sure, he will visite for these things. But (perhaps) you will say ; these, all this while, are

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*In fontē fron-
tem, atque in
flumina lumi-
na vertit.*

the *Chapmen* of *Tyre* and their dainty minions, tis farre otherwise with her *Merchants* and the *Citie Matrons*, more humility is found in Citizens, and in their wiues more modesty: God forbid else; and yet some of them haue their pride too, and such as is not to be endured; for, are not some *Merchants* ready to kisse their owne hands, and to sacrifice to their owne netts, when for their happy returne from some dangerous voyage, and for their prosperous encrease of wealth, they should ascribe all vnto the Lord? Againe, are not some *Merchants* in such pompe and brauery, as exceeds their place, and so clad with riches, as is beyond their ranke and calling? Cannot we see pride peeping through their ruffles and setts, through their iaggs and cutts, as *Diogenes* sawe *Aristippus* vanity through a gash of his cloake? Is there not pride in apparrell? pride in gesture? pride in gate? pride in speech? in almost all their actions pride? And as for their wiues and daughters, haue not some of them forgot to attire themselves as *Sarah* did, and other holy women, who trusted in God, hauing the hidden man of the hart vncorrupt, and a meeke and quiet Spirit which is before God, a thing much set by? 1 *Pet.* 3. 4. Nay, haue they not forgot, how that their owne mothers by being graue and stayd matrons, soberly and modestly attired, were once the ornament and renowne of this place, whereas themselves by dawbing their faces & dressing their heads, as *Iezabel* did, and then looking out of their windowes, or sitting at their doores to entrap *Solomons* foole as he passeth by, become a shame

shame and dishonour vnto the famous Citie that bred them? Yet so it is; but if there be a God in heauen: let them be sure, hee will visit for these things. And if he take the matter into his hand, *His punishment shall not beate the ayre, but worke for some ende, and effect thoroughly what it goeth about, twill staine the Pride of all their glory, and (if that be too little) twill bring all their honour into contempt,* The third and last conclusion arising from the *finall cause* of Tyres Iudgement, (*the staining, the bringing into contempt.*)

3. Finall cause.

Gods punishment beateth not the ayre, but &c. Twill staine) that is, prophane, violate, destroy, *the pride of all glory*) that is, the Pride of all Tyres glory, though shee be so proud, as if shee had the *pride* of al the world in her, and (because the scorner must be paid in his own Coine, bee also scorned) this more; *twill not barely stain, but bring into contempt,*) that is, make vile, and despicable, *All the honourable of the earth*) that is, all the Honourable of the Land of the *Tyrians*, to wit, their Princely *Merchants*, and of the Land of her bordering neighbours too, her proud *Chapmen*, if they imitate Tyre in her brauery.

Tis very miserable to bee but degraded, and throwne downe from a high conceit of ones owne excellency, but, ouer and aboue to haue scorne, and derision, and contempt added, is intollerable; yet thus, and thus far proceeds God in punishing, rather then his stroake shal fall light, and seeme to be idle. for when he once begins, he will also make an ende, though hee send plague vpon plague, affliction vpon affliction, as

he dealt with *Pharaoh, and the Egyptians*, till they cried out, *We dye all, Exod. 12.* He first warneth, then threatneth; threatneth, then decreeth; decreeth, then punisheth; punisheth at first lightly, but afterward to purpose: Is he (thinke you) as man that hee should lye? or as the Son of man that he should goe backe? Hath he said, and will he not performe? hath he determined, and shal it not come to passe? and when he brings it to passe, will he do it imperfectly, and to halfe? No, he goeth through with what hee enterpriseth, not onely meetes with *Prides perruig*, and haleth it from her crowne, but continueth tugging at her frizled Locks, till hee bring her to the ground, and to bee trampled vnder feete; First, he will *staine the Pride of all glory, and then bring into contempt all the Honourable of the earth.*

I might here fairely fall into a point, which I touched vpon before, to wit, *God so aptly fitting punishment vnto sinne*: For (as I told you) if *Tyre* taking vpon her to be a *ioyous Citie, a crowning City*, and therefore melting and dissoluing into pleasure, yeelding her selfe wholly ouer vnto nicenesse and delicacy, (as those that are in Kings houses) should for that her wantonnesse be fitted with paine, and haue hardnesse enough prouided for her, insomuch that *her owne feete should carry her a farre off to sojourn*: then no maruell if when she groweth stately, and proud, scorning and contemning others, *the Lord* fitt her here in like manner for that too, euen *Staying the pride of all her glory, and bringing into contempt both her honourable, and all the honourable*

*soiourne, the dainty City shall be carried on her owne
feete to soiourne, the proud City shall haue the
pride of all her glory stained, and the contemning
City shall haue all her honourable brought into con-
tempt: The medicine is rightly made for the ma-
lady, the salve excellently fitted for the soare.*
But I am loath to harpe twice on the same string,
and that the rather, because I presume, that
whatsoeuer is wanting in the prosecution of this,
or any other point, which I haue touch'd vpon,
may sufficiently be supplied, by your more pri-
uate and retyred Meditations. Well then; you
see, what *Pride* must looke for, euen to be *stained*,
what *Glory* and honour must expect, euen to bee
brought into contempt; that painted Harlot shall
be sure, not onely to bee pull'd and hal'd out of
her high throane, but so violently hurl'd out of
it, that there shall bee no stay, nor footing for
her, till shee come downe, downe, vnto the
ground; let her carry the matter neuer so faire-
ly, and sooth vp her selfe, with neuer so many
flatteries, yet ende shee must, in that which shee
can least abide, *contempt*.

Wherefore (Beloued) in the feare of God,
giue me leaue thus to bespeake you; Yee *Mer-
chants of Tyre* that are as so many *Princes*, and
yee, her *Chapmen, the Honourable of the earth*, as
you desire this place, wherein you liue (*whose an-
tiquity is of ancient dayes*) should yet long abide
a ioyous City, and a crowning Citie; as you desire
she may still flourish more and more heere at
home, to the admiration of Strangers; and that
her owne feet neuer carry her a far off to soiourne;

as you desire the continuance of your own plenty, and prosperitie in her, and that you may be able to hold vp your heads with credit in the world; as you desire to auoyd disgrace, (*the staining of your glory, and the bringing your honours into scorne and contempt*) shun pride, & arrogance, embrace humility and meekenesse. God hath blest you with riches, and honours, and friends, and with what not? and so hee did Tyre; *With riches, She heaped up Silver as the dust, and Gold as the mire of the streets, Zech. 9. 3. with honours, her Merchants were Princes, and her Chapmen the honourable of the earth, the words of my Text; Lastly, with friends, she was confederate (by reason of her Traffique) almost with all Nations, Eeck. 27.* But she had a quallity that spoild all, (and I could wish twere not found in you) she waxed *Proud*. God is exceedingly offended with *Pride* in whomsoever he findes it; but especially (it seemeth) with *Pride* in *Merchants*; and that may be, because hee cannot endure they should so forget what they sometime were, and from how meane place most of them haue bene raised. *One* (whose Family was poore in *Manasses*, and he the least in his Fathers house) came vp hither willing to labour for his liuing, and began the world with a very little, rose vpearely, went to bed late, and did eate the bread of carefulnesse; now (perhaps) God hath giuen him a stately House, and a Shop full of wares, diuers Tenements, and rich Reuenues, many Men-seruants, and Maid-seruants at his command, so that the lot seemes fallen to him in a faire ground, and he hath

hath a goodly Heritage; but shall hee therefore aduance his crest, and growe proud? Another was once in as ill a case as his *Sauieur Christ*, though the Foxes haue holes, and the Birds of the ayre haue nests, yet he had not so much as a house to put his head in; but since that time, perhaps, *God* hath enlarged his roome, encreased his border, giuen him a goodly habitation heere in the City, and Lordly Mannors in the Countrey, a Ship or two at Sea, and rich commodities on the Land, so that in peace and plenty he enioyeth whatsoeuer heart can wish; with his staffe onely came hee ouer the Riuer, as *Iacob*; now *God* hath giuen him two Bands: But shall hee therefore aduance his Crest, and grow proud? Nay rather, as *Agathocles*, who of a Porter was made a Prince, stil remembred his former meane place: so should you thinke of yours, and with all humility thanke *God* for so bettering your states. As the Wiseman bids you *Remember your ende*, so doe I *your beginning*, and you shall neuer doe amisse. The Philosopher saith, rich men are naturally *φιλοθεοι*, *Louers of God*, fearing to displease, because they haue somewhat to loose: which *Satan* vnderstood well enough, when hee said, *Iob feared not God for nought, but because hee had made a hedge about him and blessed the workes of his hands, and increased his substance in the Land*, *Iob* 1.10. O then shake not off your Natures you that are rich, and abound in wealth, but be yee louers of *God* still, Though you lye where you may sucke your fill at the sweet dugs of a fruitfull *Ile*, though you inhabite a second

*Fictilibus canasse ferunt
Agathoclea
Regem.*

*Diuitis que
finum, delici-
is que larem.*

*Paradise vpon earth; yet swell not with Pride,
nor grow big, be not high-minded but feare; and
so the God of peace be with you all, and so pro-
sper you in the way of life, that from this ioyous
and crowning City below, you may be made free
Denizens of the new Ierusalem aboue, and from
being princely Merchants and Chapmen on
earth, you may be Kingly Saints sitting
on throanes in Heauen. To God
the Father, God the
Sonne, &c.*

FINIS.



